[805] 821 They say that summer begins when the swallows appear.

They call the moon caxiate.

The full moon, caxi-tupambon-pimau.

The first quarter of the moon, caxi-quite.

The last quarter of the moon, caxi-hian.

Day, cabiá; night, ximan.

[805] To signify morning, noon, or afternoon, they point out with their index finger the location of the sun at that particular hour.

They call the stars cacutá.

The seven-star constellation (Hesperides) they call tauadirá.

The morning star, cabiará.

The Southern Cross, chenchentá (ch as in Spanish muchacha).

823 They say that the earth is flat, but they know not where it begins or where it ends.

775 When a Mundurucu dies -- man or woman, elder, youth, or child -- his spirit, biumbê, passes on to another world, a sort of paradise which they call cabi.

The cabi consists of a boundless plain, in the midst of which stands an ekçá large enough to hold them all.

[801] Sometimes these spirits wander through the air and cause storms. Sometimes the Mundurucu spirit comes down to earth and turns into a matin tapirera to hunt at night. It so happens that throughout the valley of the Amazon the repeated cries of a bird may be heard during the night, echoing over and again the same syllables -- "matin tapirera."

Beyond this life, beyond the grave, there is no more pain and no realm set aside for the torture of spirits. Life beyond the grave is much sweeter than earthly existence. [117]

[776] Once in the cabi they can never die, and if they need something they come down to earth in the form of thunder. There are no evil spirits intent on bringing ruin on the Mundurucu.

764 When one of these savages dies, his relatives dig a grave beneath [his?] own hammock, in the shape of a vertical cylinder. They lower the body into it, head uppermost, folded in the posture of the foetus in the maternal womb.

764 This is the squatting position which was also used by the Quechua and the Egyptians. [The Mundurucu] bury with the deceased a few objects he had used in life, such as weapons, feather ornaments, etc. My interpreter was an intelligent Indian and spoke, besides his Mundurucu dialect, the Portuguese and Tupi tongues. He would translate without hesitation into Mundurucu the following sentences: "I miss my mother -- Nheben uexi cahi" "I miss my son -- Nhebên opute cahi." The word nehbên means "to miss." "My soul goes to heaven -- Ubiumbê cabi cahi dhê."

This knowledge of the heavenly bodies, though still quite rudimentary; these beliefs in a future life, free from odious superstitions; this faculty to conceive and express abstract ideas and the purest and sweetest feelings of the human heart, such as nostalgia for mother or son -- all this surprised me on the part of a people that has always been considered one of the fiercest and most barbarous in the valley of the Amazon.

If the Mundurucu did not derive their beliefs and knowledge from some of the civilized groups on the Andean Plateau, I presume at least that for centuries they must have lived as the inhabitants of the plains villages do today -- that is, in centers as densely populated as [118] a savage economy based on hunting and the meager resources of a crude husbandry will permit. These villages are in constant communication with each other and preserve the same uses and customs. As I mentioned above, the Mundurucu tattoing pattern is really a blood initiation which stamps them with an indelible mark -- a sacred tie binding in brotherly communion all the members of this numerous and powerful tribe.

I will, however, abstain from drawing any conclusions whatever. My purpose is to observe facts with scrupulous care and to describe them with fidelity.

It may be that the light sketch I am tracing of the life of a savage tribe will be pondered by one of those superior minds who cogitate on human destiny and on the problems of mankind.

Theirs is the task to plumb the mysteries of Providence, to search for the beginnings of man's journeys on this earth, for the paths he has followed and the destinies that await him.

846 hammock at the birth of a child, lets himself be taken care of as
[842] the woman lying in and receives the visits of the neighbors. For the child is attributed only to its father, the part of the mother is likened to that of the soil which receives the seed. Soon after birth the
553 suckling [393] gets a name from an animal or a plant. The name is changed however several times in the course of his life, whenever the bearer has accomplished some heroic deed in war hunting. Thus the same person takes five or six names one after the other. On reaching
582 puberty the son forms his own family by taking a wife, one already determined for him in his youth or one he has earned by several years of
587 service in the household of his father-in-law. When a woman's husband dies, his brother must marry her and the brother of the widow must take her daughter of marriageable age in marriage if there is no other
[582] available bridegroom. Certain degrees of relationship exclude marriage, for example between a paternal uncle and a niece. Currently a horrible
734 888 custom is in vogue among the Mundrucus. * They club to death persons

*The hopelessly degenerate Camês, Voturôes, Dorins and Xocrens have the same custom of whom there were in 1826 only 972 individuals left in the Campos de Guara-puava (S. Paulo.) Fr. das Chagas Lima in Revista trimensal. IV. 1842. 53.

suffering from diseases considered to be incurable. Supposedly they do this out of pity. The children believe they are doing their parents a service if they cut short an existence which, without hunting, dancing
[10] or cajiri, can offer no more happiness. It may be that the name "Tamepuyas," heard in the Tapajôz as a tribal name (nickname?), refers to this. The name can be explained as "those who get rid of the old people" (Tamuya puyr). When a death occurs, the female relatives go into
764 [302] mourning by cutting off their long hair, by blackening their faces and by a prolonged period of loud lamentation. The body is buried inside the hut in a hammock. Then drinking fests are held in honor of the deceased and the more powerful he was the longer they last. The
[775] Mundrucu does not believe in immortality (according to a statement of
000 the missionary A. Jesuino Gonsalvez.) The only trace of higher belief

until she reaches puberty, the prospective husband assumes the responsibility of providing food for her and her parents. A younger man may obtain a wife by giving several years' bride service in the household of the girl's parents.

Death and burial.—An "executioner"[1] was pointed out to Martius, whose duty it was to despatch the fatally ill and the senile. Attribution of this custom to the *Mundurucú* is said to be widespread among neighboring tribes.

When a death occurs, the maternal[2] relatives of the deceased cut their hair, blacken their faces, and conduct a prolonged wailing for the dead. The corpse, wrapped in a hammock, is placed upright with flexed knees in a cylindrical grave under the floor of the dwelling. Grave goods consist of ornaments and other small objects. Skeletons of men of high status are exhumed and burned after the flesh has decayed; the ashes are buried in jars.

When a warrior is killed on a distant battlefield, his head is taken back to the village and put on display with his ornaments, trumpet, and weapons. After a feast in honor of the deceased, the head is suspended from the neck of his mother, widow, or sister, and his fellow warriors pledge to avenge his death. During this ceremony the shaman is isolated in a special hut where he blows the sacred trumpet (kaduké). The ceremony is repeated at yearly intervals, terminating with the fourth performance, when the head is finally buried in the house of the deceased.

RELIGIOUS CEREMONIES

At the beginning of winter, the *Mundurucú* perform a ceremony which on alternate years invokes success in hunting and in fishing. The shaman, isolated in a special hut, propitiates the guardian spirits of game animals and fish. A ventriloquistic dialogue in which the voices of the animals are heard proceeding from the hut informs the people of the shaman's success in obtaining the favor of the spirits. Offerings are made to the skulls of animals and fish. The ceremony is directed by a feast leader who is both a prominent warrior and a good singer. Tocantins (1877) reports a similar annual ceremony to propitiate the spirits of maize and manioc.

Farabee (1917 a) describes a feast held at the first full moon in May to celebrate the first hunt following the birth of the April litters of peccaries. After a feast in which young peccaries are eaten, there is a dance in which the performers imitate a herd of peccaries. Children run among the dancers like young peccaries while the older people imitate the sound of peccaries feeding; a dancer representing an old boar protecting the herd wrestles with another dancer who plays the part of a jaguar. The boar succeeds in holding off the jaguar while the herd of peccaries escapes.

1 [Martius (source #3) says this was done by the children -- Analyst]
2 [Martius says female rather than maternal - Analy.]

12:Murphy E-5 (1952-1953) 1960
SQ13 Mundurucu SQ13

614 mission, who described a rather complex system of 34 patrilineal clans, some of which were linked in unnamed phratries, and which were parceled almost equally between patrilineal, exogamic moieties. This report is substantially correct, but for the minor fact that Mundurucú informants can list 38 clans, and the actual number, before depopulation set in, must have been well above 40. Actually, only 30 clans are currently extant.

DESCENT AND RESIDENCE

616 Although the clans are formally exogamic, their marriage-regulatory functions are superseded by the more inclusive moiety system. The moieties, called "Red" and "White" by the Mundurucú, comprehend 16 and 22 clans. In addition to their marriage-regulatory functions, the moieties partake of the characteristics of reciprocity, rivalry, and antithesis, which, as Lowie notes, are commonly found in moiety systems.[4] During many ceremonies and on all festive occasions intersexual joking between members of opposite moieties is acceptable and expected; and in the course of everyday village life, one may act with much greater levity toward a person of the complementary group. While the joking aspect of moiety relations may indicate behavior appropriate to prospective sexual partners, latent affinal antagonism is manifest in their reciprocal duties and rights. Every clan in each moiety is designated as the *iboiwatitit* of certain clans of the opposite. This mutual relationship entails the duty to bury each others' dead. The Mundurucú look upon this not only as an obligation, but as a right and a privilege, or, as they sometimes phrase it, a mode of revenge. This is not merely symbolic phraseology. During the period when raiding still occurred, it was considered necessary that every dead

[578] [764] 616 727

[4] Lowie, 1948, p. 242.